

**THE INTERNATIONAL ORDER OF ST. LUKE
THE PHYSICIAN (UNITED KINGDOM)**

MANUAL FOR MEMBERS

CONTENTS

Page

The Church's Ministry of Healing	
Preamble	
Emblem	
Membership	
Conditions of Membership	
Rule	
Suggestions on how to operate a Prayer List	
Suggested form of Healing Service	
Prayers for the Laying-on of Hands	
Healing Words from the Scriptures	
A Self examination	
Guide Lines for Prayer	
Service of Induction to the Order	
Duties of a Chaplain	
Service of Induction of a Chaplain	

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THE INTERNATIONAL ORDER OF ST. LUKE THE PHYSICIAN (U.K.)

THE CHURCH'S MINISTRY OF HEALING

When we speak of The Church's Ministry of Healing the reference is not to any particular ecclesiastical usage, nor to any particular authority for such. The Church's Ministry of Healing comprehends those methods employed by the Church Universal in all its branches, which have been handed down from the earliest days. The record of such a ministry is found in the New Testament, in the writings of the Church Fathers, and intermittently throughout the long history of the Church right down to the present day. The healing methods most commonly used have been three:

- a. The Ministry of Confession and Absolution.
- b. The Laying-on of Hands with Prayer.
- c. Anointing with Consecrated Oil, administered with Prayer.

PREAMBLE

THE ORDER OF ST. LUKE THE PHYSICIAN comprises Clergy and Laity within the Church Universal who feel impelled to make the Ministry of Healing a regular part of their vocation. Members of the Order devote themselves to the study and practice of the teachings of the true relation between the Spiritual life and bodily and mental health. They know that by humble realisation of their own spiritual nature and by God's Presence and Power, they can obtain new health and strength for the body as well as for the mind and spirit. It is their purpose to seek this correlation for others as well as for themselves.

Whilst the Order exists to pronounce Healing through Christ, it in no way separates healing from the FULL GOSPEL; its members are dedicated to OUR LORD JESUS CHRIST to do as He commands (see St. Luke's Gospel 9 and 10) in the context of today. The Gospel and healing are synonymous.

It is also part of the aim of the Order to minister God's healing to all who ask for it.

The Order of St. Luke was founded in 1947 in the U.S.A. It was introduced into the U.K. by the founder Dr. John Gaynor Banks.

THE EMBLEM OF THE ORDER

The Emblem of the Order of St. Luke is a Cross within a circle which together forms an acrostic. The motto is in Latin.

JESU ESTO MIHI JESUS DUX-LUX-REX-LEX

Roughly translated this means: "O Jesus, be to me my Saviour (Healer), my Leader, my Light, my King and my Law "

The tradition is that this cross was found in the catacombs of Domitilla in Rome during the second century. It is the prayer of a Roman nobleman. The story is that this Roman officer lost his wife who had been the guide and inspiration of his life. He felt the light of his life had been extinguished. Restless and distraught he wandered this way and that. Then he heard the Glad Tidings of the Christian Gospel and found Christ and made this prayer the rule of his life.

The light of Christ shone into his life with healing and integration. He lived long and happily and usefully.

MEMBERSHIP

The Order of St. Luke welcomes both Clergy and Lay people. One of the attractions of the O.S.L. is that one does not need to be an expert. A willingness to accept and live by the Rule of the Order, together with being a communicant member of a Christian Church, are the bases of membership. After nomination members' names are normally presented to the Council for acceptance. This statement on membership may be summed up thus:

"Members of the Order of St. Luke believe healing to be an essential part of the teaching and practice of our Lord Jesus Christ as set forth in the Gospels and in the Acts of the Apostles. They desire to bring back this teaching to its rightful place within the Christian Church through constructive teaching and through co-operation with those Clergy and Ministers and members of the Medical Profession who trust in the mercy and love of God.

Members of the Order, when received into membership, are given a badge in the form of the Emblem.

CONDITIONS OF MEMBERSHIP

1. Those whose applications have been favourably received by the Council may be received into full active membership as

soon as possible by the regular Induction Service. This Service should be conducted by the Warden, Assistant Warden, or one of the Chaplains.

2. Members of the Order accept the Rule of the Order when joining, it being understood that it is the spirit of the Rule which is emphasised rather than the letter.
3. Every member of the Order is expected to aid and promote this work so far as circumstances permit; and to aid (where possible) in the promoting of Healing Missions; the organising of Prayer and Study Groups; the offering of Intercessions and the circulating of Healing literature.
4. Annual membership subscriptions shall be in accordance with the Constitution and must be paid when required. Failure to pay shall lead to suspension of office and/or voting rights.
5. Candidates, after due preparation are admitted with the Service of Induction in the presence of at least three other full members and are presented with the official Manual and gift membership pin. They are also given a card of membership. All members must be able to produce their Membership Card. If lost it should be immediately replaced by writing to the Warden.
6. The Order shall be administered and managed in accordance with the Constitution as registered with the Charities Commission. The registration number is 1141436. A copy

of the Constitution can be obtained on request from the secretary or from the Charities Commission.

7. Any changes to the Constitution must be in accordance with section 22 of the Constitution. The Council may, as a body, bring to a general meeting any proposal/s for changes to the Constitution, or the Rules, or Manual, that it feels will be of benefit to the Order and membership. A member in their own right may also within 21 days of a general meeting, submit any proposal/s in writing, provided this has been seconded by two members .
8. The Council shall be the body responsible for accepting or refusing membership to the Order in accordance with the Constitution.
9. A member whom, it is alleged, has brought the Order or may be considered to have brought the Order or could bring the Order into disrepute by words or conduct shall be notified in writing of the outline of the allegation by the Council. The Council will instigate enquiries into the allegation/s and also require the person against whom the allegation/s is/are made to respond to the allegation/s in writing within 21 days. The Council will determine the evidence and the response and come to a decision on all allegations laid to either:
 - (a) Dismiss the allegation/s
 - (b) Caution the member or
 - (c) require the member to resign

If required to resign any fees for that year's subscription shall be retained by the Order.

In determining the action to be taken when an allegation has been found proven, Council shall take into consideration any cautions previously given to the member.

10. Any member who fails to pay the annual subscription will not be eligible to hold office or vote at any general meeting or postal ballot until such subscriptions have been paid in full, unless a waiver has been granted by Council.
11. Those members who are eighty years of age or older will pay subscriptions at a lower rate as determined at a general meeting.
12. Rules for induction into the Order or for holding office are contained in the Manual.
13. We have a large amount of work to do; we must prove our vocations by self-sacrifice as well as personal devotion. We join this Order mainly as an opportunity for Service and spiritual adventure, not for any private benefits which may be gained.

Membership in this Order is a high privilege. We are far more concerned with quality than numbers in regard to membership. Your contributions represent an investment of yourself. It is a

matter of stewardship, not a matter of paying for privileges bestowed. We must learn the spiritual significance of money. "All things come of Thee, O Lord, and of THINE OWN have we given Thee!"

Members of the Order make the following resolution when joining.

THE RULE OF THE ORDER OF ST. LUKE THE
PHYSICIAN (U.K.)

1. I WILL PRAY daily for this work using the "Our Father" with special intention that His will may be done in me and in all humankind.
2. I WILL READ from the Gospels daily.
3. I WILL SEEK such health of mind and body as will make me capable of maximum vocation.
4. I WILL CULTIVATE whatever gifts or talents God has given me for the work of Healing, by study and active service.
5. I WILL MAKE my communion regularly.
6. I WILL SHARE this Healing Gospel with others by personal witness, by circulating healing literature and by contribution in the work of the Order according to my ability.
7. I WILL ATTEMPT all this so far as I am able by the help of God.

PRAYER OF THE ORDER

ALMIGHTY GOD, Who inspired Your servant St. Luke the Physician, to set out in the Gospel the Love and Healing Power of Your Son, make obvious in Your Church the same Power and Love, to the healing of our bodies and our souls; through Your Son Jesus Christ our Lord.

Amen.

SUGGESTIONS ON HOW TO OPERATE A PRAYER
LIST

A Prayer List is comprised of those people for whom prayer has been requested for help and healing.

A simple but essential point is that the names on the Prayer List are people; not cases, or instances; not even an impersonal 'list', but people with particular problems in living, perhaps mental, or physical, or both, plus environmental factors which include their immediate families and friends, and attitudes within those families. So the Prayer List is comprised of people, each of whom represents a complex living situation.

How do people get on the Prayer List?

The question is sometimes asked: "Where do you find all the people on your Prayer List? Do you canvass for them? Advertise, or what do you do"?

The real problem is not having to look for people but in coping with those who come. There are two kinds of publicity which help to increase the number of prayer requests:

1. The face to face commendation of people who have been healed.
2. Through invitations to speak at all kinds of meetings about the Church's work of Healing.

A Request Form.

It is useful to have a Request Form which the person wishing to go on the Prayer List is asked to complete.

In the event that he or she is too ill to complete the Form, then either a relative or the person placing the name on the Prayer List could be asked to complete it. There may be times however when it is inappropriate to ask for a form to be completed, in which case a letter or a verbal request could be accepted.

What kind of information would you require? Get the group to prepare an outline of a Prayer Request Form.

The Form is used to achieve three main objectives:

1. It enables information about the person to be gathered in the simplest, most direct fashion.
2. It is used to establish contact with the person for whom prayer is being made.
3. It establishes the person who will be responsible for reporting progress, which is important for four reasons:
 - (a) It is a reminder of responsibility to those who put people on the Prayer List
 - (b) Reports provide the basic detail for periodic reports to the O.S.L. Chapter or the Church Meeting, on the work being done.
 - (c) Reports gathered over a period enable various trends to be observed and studied.
 - (d) Reports keep people looking for positive progress.

The Letter.

When a person's name is placed on the Prayer List a letter can be sent either to the person concerned or to his relatives to be read to him/her, and is designed to serve three main purposes:

1. It is a greeting to the person whose name has been placed on the Prayer List.
2. It sets out to inform him/her what is being done for him/her and invites their participation and co-operation.
3. It informs him/her of the need to report progress from time to time.

By this means a relationship is established and maintained and certain basic suggestions on prayer and affirmations of belief are given.

The Prayer List.

The Prayer List is an essential 'tool' in the work of Christian Healing within the local congregation. Without a Prayer List the prayers cannot be given point or focus, and systemic praying over weeks and months becomes extremely difficult.

With the development of the work of Christian Healing within the local congregation and the surrounding community, any Prayer List will tend to increase in size quite quickly. It is wise to have only one Prayer List, even where there are a number of House Groups. It is not necessary to have separate lists as two main difficulties quickly arise:

- (a) The list becomes so long that to prepare a number of separate lists becomes too time-consuming, and

- (b) the list tends to change so rapidly with additions and deletions that a list prepared one day is out of date halfway through the same day.

So try to opt for a central Prayer List which will be the focal point of all the operative Prayer Groups.

Only the names should appear on the Prayer List, not symptoms or diseases. The purpose of this is that we are not interested in diseases; we are interested in wholeness and health. We are unable to do anything about those symptoms or diseases; we have no means to eradicate them of ourselves; we have no power to heal. Only God heals, so we hold the people on our Prayer List within the circle of love and prayer, in order that God's purpose shall be effected in them. So we see them whole, not diseased; we speak of their healing, not their symptoms.

One of the difficulties of operating a Prayer List is that of knowing when to remove a person's name from the list. The fact that a report has not been received does not necessarily mean that prayer is no longer needed. It is very often due to lack of co-operation on the part of another person and to remove the name would be unfair to the sick person.

Keeping a list up to date can be very time-consuming and an alternative method would be to use a register. This could have a column in which the date of their recovery is entered and the name crossed off. When prayer is offered the names of the more recent entries could be read out and the prayer ended with the words: "What we have prayed for the people we have named we also pray for any others whose names are on our list and who still need our prayers." It is better to pray for someone who no

longer needs our help than to omit to pray for someone who does need it.

A prayer of thanksgiving can then be made for all those who have recovered.

If a prayer partner really cannot pray for a large number of people s/he could be given a short list of names which have been extracted from the main list (but not removed from it), until such time as s/he can cope with a larger number. This is something that comes with practice.

Distance is no barrier to effective prayer. Any one of us is only a prayer away from God, and so is the person for whom we pray. So wherever s/he lives s/he is still as close to God as we are. S/he is known to God as closely and intimately as we like to think we are known.

Psalm 139 is a fine study for any who doubt the reality of the inescapable presence of God. Because we are all known intimately to God, He is aware of our names and needs, and if we pray quite simply "for all the people whose names are written on our Prayer List", those people are reached and blessed. This may seem strange but it works in practice.

SUGGESTED FORM FOR AN ECUMENICAL HEALING SERVICE

The congregation says the words in bold.

OPENING SENTENCE, OR CALL TO WORSHIP.

MINISTER: Hear the words of our Lord, Jesus Christ:

"Heal the sick and say unto them, the Kingdom of God is come near unto you. All things whatsoever you ask and pray for, believe that you receive them, and you shall have them."

Hear also the words of St. James:

"Is any sick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the Name of the Lord. And the prayer of faith shall save the sick, and the Lord will raise him up; and if he has committed sin, it shall be forgiven."

And hear also the words of St. Paul:

"Be transformed by the renewing of your mind. God has not given us the spirit of fear, but of power and of love and of a sound mind."

HYMN - *(A joyous hymn of praise)*

OPENING PRAYERS – *(For an awareness of God's presence; for a spirit of quietness and peace, stirring of faith, love and joy).*

O living Christ, make us conscious now of your healing nearness. Touch our eyes that we may see You; open our ears that we may hear Your voice; enter our hearts that we may know Your love. Overshadow our souls and bodies with Your presence, that we may partake of Your strength, Your love, and Your healing life, to the glory of Your Most Holy Name. **Amen.**

Almighty God our Heavenly Father, in whom alone our hearts find rest and peace; we beseech You to reveal Yourself to us in this time of worship; pour down upon us Your spiritual gifts, and grant that these moments of quiet may bring to us Your healing love. Refresh and strengthen us for the work that You have given us to do, through Jesus Christ our Lord. **Amen.**

THE LORD'S PRAYER – *(best to print your preferred version in full in the order of service.)*

A PSALM, OR RESPONSIVE READING: (e.g. Psalm 23, 27, 46, 100, 103, 139)

A READING FROM SCRIPTURE

PERIOD OF INTERCESSION.

MINISTER:

Let us know ourselves in the presence of our Divine Lord. Let us see His hands raised in blessing upon those dear to us for whom we now pray. As He ministered in the flesh, so now may He minister in the Spirit. May His healing energy flow forth to touch the bodies and souls of those we love,

near and far away. Lord, we hold them up by name into Your healing light. *(If prayer requests have been handed in, read the Christian names, only. Ask the congregation to volunteer aloud any additional names or concerns in their heart.)*

Lord, we thank You that You are touching them even now as we pray, and we entrust them to Your loving care. **Amen.**

(An alternative prayer may be used and additional intercessions may be added for all concerned with the Ministry of Healing – such as clergy, doctors, nurses, prayer groups and healing orders, etc.)

ANNOUNCEMENTS AND OFFERTORY HYMN.

SERMON

QUIET PRAYER/HYMN OF PENITENCE AND FAITH

(e.g. 'Dear Lord and Father', or 'Just as I am', 'Only believe', 'Jesus move among us', 'Turn your eyes upon Jesus'). This should be sung softly, the people seated or kneeling. (Physical surroundings may be rendered obscure by dimming the lights if this is possible).

MINISTER:

Let us prepare our hearts for healing by confessing our sins unto Almighty God (Silence) Sins not just of the body but of the soul – bitterness, hurt feelings, resentment, worry, jealousy, living in the past, self-love, self-pity(Silence). Let us identify ourselves with the corporate sin of the world – pride and prejudice, poverty and

injustice, war and crime, waste and pollution
(Silence). Now let us offer the following prayer together:

O Almighty Father, Lord of Heaven and earth, we confess that we have sinned against You in thought, word and deed. Have mercy upon us, O God, after Your great goodness: according to the multitude of your mercies, do away our offences and cleanse us from our sins; for Jesus Christ's sake. Amen.

MINISTER: The Almighty and Merciful Lord have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life.
Amen.

Those who are in any way disturbed or troubled, those who desire health and strength for body, mind or soul, are now asked to come forward for the laying-on of hands. You may come for yourself, or as proxy for another. Come in simple faith, looking up to Jesus, knowing that He is here to receive you.

(As they come forward, soft music may be played and the congregation invited to quietly interact with 'zones' set up around the worship space. Meanwhile those ministering in the laying-on of hands will take their places as previously agreed upon. The Minister will then offer the following prayer of dedication:)

MINISTER: Lord, take our minds and think through them; Take our hearts and set them on fire with Your love; Take our hands (*each may lift his hands upward*) to be used as channels of Your healing power. **Amen**

THE LAYING-ON OF HANDS

As the people kneel, those ministering will receive the prayer request card, if one is provided, or hear the verbal whispered request, after which s/he shall offer a brief affirmative prayer.

MINISTER: *(After all have been prayed for and returned to their seats).*

Believing that we have received God's healing life, let us now join in praise and thanksgiving.

*The Doxology (with Alleluias!) or
Other appropriate hymn.*

Or the following prayer:

Almighty Father, whose dear Son came into the World that we might have life, and have it abundantly, we offer our hearty thanks and most high praise for Your healing power received this day. Help us to show forth our thanks not only with our lips but in our lives by giving up ourselves to Your service and by walking before You in holiness and righteousness all our days: through the same Jesus Christ our Lord. **Amen.**

CLOSING HYMN AND BLESSING:

MINISTER: God the Father, God the Son, God the Holy Spirit, bless, preserve and keep you; the Lord look upon you and fill you with all spiritual benediction and grace, that you may so live in this world that in the world to come you may have life everlasting. **Amen.**

SUGGESTED PRAYERS FOR USE IN THE
LAYING-ON OF HANDS

God is your strength. God’s healing touch is upon you to release you from all distress and drive away all pain of soul and body. In the Name of Jesus Christ, be made whole and restored to soundness of health.

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May the unseen hands of the Great Physician rest upon you now in divine blessing and healing. May the cleansing stream of His pure life fill your whole being, body, mind, and spirit, to strengthen and heal you.

+

The light of Christ now glows in and through every cell of your body. You are now filled with peace, vitality, power and strength of Christ who dwells within you. The life forces are

now flowing freely, peacefully, harmoniously into every part of your being. You are now being made whole – and we thank You, Lord.

+

O Lord, we lift this Your servant into Your Presence. We know not what is best for her/him, but You know. Lay Your healing hand upon her/him, O Lord, and let Your power flow in and through her/him, giving her/him all that is needful for health of body, mind and soul, through Jesus Christ, our Lord.

HEALING WORDS FROM THE SCRIPTURES

New Testament – the Gospels

Luke 4: 18-21 Christ comes as a healing Saviour, fulfilling Isaiah’s prophecy. “The Spirit of the Lord is upon me”

Matthew 11: 2-6 “Are you the Christ?” Healing bears witness to it. “The blind receive their sight, the lame walk”

John 10:10 The promise of abundant life.

Matthew 8: 1-4 God’s will is wholeness. “I will, be thou clean” “I will come and heal him” (Matthew:8:5-13) Even on the Sabbath (Luke 6:6-10)

Mark 2: 1-12, John 5: 1-15 Sin and sickness are sometimes related.

Mark 9: 14-29 The epileptic boy

Mark 10: 46-52 Blind Bartimaeus
Mark 11: 12-14, 20-24 The withered fig tree. All things are possible through faith.
John 9: 1-38 One blind
Mark 6: 1-6 Lack of faith can be a block to healing.
Matthew 14: 36 Many ill
Mark 7: 31-37 One deaf and dumb
Luke 8: 43-48 One with internal haemorrhage
Matthew 14: 36 Many ill. Healing through touch – His own or other's
John 4: 46-53 Healing through the word, and received by faith. The Nobleman's son.

Luke 17: 11-19 Healing and thanksgiving. The ten lepers.

Matthew 15: 21-31 Perseverance and healing. The Syro-Phoenician mother and daughter.

Luke 8: 42, 49-56 Jairus' daughter
Luke 7: 11-17 The widow's son
John 11: 1-44 Lazarus
Death no barrier

John 6: 47-51 The bread of Eternal Life.

Mark 1: 21-28 Man with unclean spirit
Mark 5: 1-20 The Gerasene demoniac
Healing the mentally ill. Exorcism Luke 11: 14-26
"If I by the finger of God cast out demons..."

Mark 1: 29-45 An amazing display of healing power.

Luke 9: 1-6 The twelve commissioned
Luke 10: 1-9 The seventy commissioned
Mark 6: 7-13 Anointing with oil
The Healing Ministry not incidental.

John 14: 12-16 Christ's intention that His Ministry continue, effected by endowment with His Spirit.

New Testament – the Book of Acts

The disciples minister through the word and touch in the Name of Jesus Christ (Acts 3: 1-10)

Acts 9: 32-43 Aeneas healed, Dorcas raised
Acts 5: 15-16 19: 11-12 Crowds bring the sick
Acts 14: 8-18 Paul brings healing in Lystra
Acts 16: 16-24 Exorcism of a clairvoyant
Acts 20: 7-12 Eutychus restored
Acts 28: 7-10 Paul brings healing to Melita

New Testament – the Epistles

Romans 8: 15-18 Present suffering nothing compared with future glory.
1 Corinthians 11: 27-30 Sickness resulting from spiritual laxity
1 Corinthians 15: 57 Faith leads to victory
2 Corinthians 1: 3-5 God's comfort available in time of affliction
2 Corinthians 12: 9 God's grace sufficient in times of trial and weakness
Phil. 4: 19,

1 Corinthians 3: 21 Unlimited resources available for every need
Phil. 4: 8-9 The importance of right thinking
James 5: 14-16 The place of Church Elders in healing

A SPIRITUAL SELF-EXAMINATION

(Uncovering possible blocks to the flow of God's healing power through questions based on the spirit underlying each of the TEN COMMANDMENTS).

1. THOU SHALT HAVE NO OTHER GODS BUT ME

The sin of pride. Have I been self-righteous? Thought that I had the answers? Been critical? Judgmental of others? Been vain or boastful about my physical prowess, good looks, education, riches or family background? Belittled or discredited others? Have I been stubborn, bossy, intolerant? Refused to apologise, admit myself wrong? Am I learning to put God and others ahead of myself, to be humble?

2. THOU SHALT NOT MAKE TO THYSELF ANY GRAVEN IMAGE.

The sin of idolatry and fear. Do I worship at the altar of money? Or pleasure, or power, or the occult? In some subtle way am I allowing the power of evil to be master of my life? Have I sought to be popular by failing to do what I knew was right? Feared to speak out, to take a stand? Am I learning courage? If

I suffered some great pain or disappointment would I lose my faith?

3. THOU SHALT NOT TAKE THE LORD'S NAME IN VAIN.

The sin of irreverence. Have I been careless in my language, profane with the name of God, or the Holy Name Jesus? Careless of things, careless of the feelings of people? Am I learning to be reverent not only toward His Name but in recognising that every thing, every person is precious to Him?

4. REMEMBER THAT THOU KEEP HOLY THE SABBATH DAY.

The sin of spiritual laziness. Have I missed Sunday worship through late sleep? Too much party Saturday night? Excused myself because of housework, guests or entertainment? How about my daily prayer life? Every morning? Every night? 'Grace' at meals? Daily Bible reading? Do I need more discipline?

5. HONOUR THY FATHER AND MOTHER.

The sin of disrespect. Have I been thoughtful towards my parents? Cared for them in illness? Helped them, visited them, written to them, prayed for them? Is their burden lighter or heavier because of me? Do I show respect not only to them, but to all in authority, observing and obeying traffic laws, tax laws, etc., or do I try to get away with things, hoping that I will not be caught?

6. THOU SHALT DO NO MURDER.

The sins of hate and anger. Do I bear resentment towards anyone? Have I struck anyone in anger? Hurt them by ridicule or by a cutting remark? Gossiped? Endanger lives by fast driving? Is there anyone whom I have not forgiven; with whom I am not on speaking terms? Have I failed to show love and kindness towards the sick, the lonely, the bereaved, the poor? Have I loved my enemies?

6. THOU SHALT NOT COMMIT ADULTERY.

The sins of sexual lust and impurity. Have I been impure in thought, word or act? Indulged in unclean stories, pictures, movies, jokes? Been immodest in dress or action? Eaten, drunk or smoked excessively? Am I practicing temperance in all things? Keeping my body physically fit, a 'temple of the Holy Spirit'? Is there anything going on in my life that I would be ashamed to reveal to my family, my friends, or Minister?

8. THOU SHALT NOT STEAL.

The sin of dishonesty. Have I taken what did not belong to me? Cheated in any way at home, school, business or in a shop? Wasted other people's time by being late? Gambled, seeking to win by luck at the expense of others? Paid bills and pledges? Returned things I borrowed? Do I practice honesty and good stewardship with the gifts and blessings I have received?

9. THOU SHALT NOT BEAR FALSE WITNESS AGAINST MY NEIGHBOUR.

The sins of lying and deceit. Have I told a direct lie? Exaggerated? Told a half-truth? Accused someone on hearsay? Silently allowed others to be blamed for what was my fault? Criticised others for sins I too, have committed? Worshipped the Lord on Sunday, but not followed Him through the week?

Recognising my lies and hypocrisy, have I sought to make amends and live the truth?

10. THOU SHALT NOT COVET.

The sins of jealousy and envy. Have I been jealous because others have more than I? Envied their success and popularity. Been glad when others failed? Been sad, discontented? Indulged in self-pity? Do I sometimes forget that God loves me, despite all my sins and weaknesses; that He is eager to forgive and heal me? Do I affirm, with St. Paul, that I can do all things through Christ who strengthens me?

GUIDE LINES FOR PRAYER

A PRAYER by Dr. John Gaynor Banks O.S.L.

Dear Heavenly Father, forgive us because we have talked too much and done too little. Forgive us if we have tried too hard to explain things and given inadequate time to the secret, silent working of Thy Holy Spirit. Quicken our understanding, arouse our want, our capacity for Thy supreme Divine Love. Move us to the point where we give it out joyfully to those who need it. Teach us how to pray with great love. Teach us how to use our ability to love in our prayers. Show us our next steps. Give us grace for a degree of sacrifice. Make us to count the cost of this larger, fuller experience and to pay the price joyfully.

Lead us to those people with whom we ought to work and pray. Complete our family relationships on this basis. May there be no lonely, isolated disciples. But may we find that enduring fellowship which you will for Your children day by day. Give us the grace to take this message into our own Church and our own community, not aggressively but animated by the love of Jesus and the Wisdom of the Spirit, for Thine is the Kingdom and Thine is the Power and Thine is the Glory for ever and ever.

Amen.

with Your peace and serenity; into our hearts, filling them with Your love and strength, and into every tissue and cell in our bodies, recreating, repairing, renewing and making whole, through Him who is the great physician, Jesus Christ our Lord.

Amen.

PRAYERS FOR WHOLENESS

Almighty God, our loving Heavenly Father, we thank You for the wonderful blessings of the past. We thank you for every burden lifted, for every sin forgiven, for every disease healed, for every problem solved, for every person inspired with the faith to receive the joy and the fullness of Your Divine Life. Fill us with Your loving presence and take possession of our entire beings, our minds, bodies and souls, and use us this day to Your Honour and glory, through Christ Jesus our Lord.

Amen.

Almighty God, whose Son Jesus Christ went about doing good, healing all manner of diseases, making the blind to see, the lame to walk, the deaf to hear, the dumb to speak, cleaning the lepers, we ask You now to deepen our faith to believe in His healing power available and at work in our day and generation.

Place Your Divine and invisible hands upon us. Let Your cleansing and healing power flow into our minds, filling them

SERVICE OF INDUCTION
INTO THE ORDER

THE CONGREGATION SAYS THE WORDS IN BOLD

WARDEN (*or Chaplain*) Let us pray.

Direct us O Lord, in all our doings with Your most gracious favour, and further us with Your continual help, that in all our works begun, continued, and ended in You, we may glorify Your Holy Name, and finally, by Your mercy, obtain everlasting life; through Jesus Christ our Lord. **AMEN**

THE LORD'S PRAYER - "Our Father .."

THE PRAYER OF THE ORDER - **Almighty God, who inspired Your servant St. Luke the Physician to set out in the Gospel the love and healing power of Your Son; make obvious in Your Church the same power and love, to the healing of our bodies and our souls; through Your Son Jesus Christ our Lord. AMEN**

READER Let us hear the words of St. Luke as written in the 9th chapter of his Gospel, verses 1 to 6; and again in the 10th chapter verses 1 to 9.

WARDEN (*or Chaplain*) Brothers and Sisters:

We are gathered together for the purpose of admitting members into our Order.

We greet you in the name of our Lord and Master and we pray that He Himself, through the ever blessed Spirit which He sent, may preside over this Service. The Lord be with you!

And also with you.

WARDEN - We pledge ourselves today to a fuller consecration to the blessed Ministry to which He calls us.

The Rule of the Order is not so much an obligation as a goal towards which we strive. The letter killeth, but the spirit giveth life. The 'spirit' of our Rule requires regular prayer for this work; regular study of the Gospels; a sincere quest after such measures of health (mental and physical) as will lead to a maximum vocation; the cultivation of whatever gifts or talents have been bestowed upon us; and a willingness to share this Healing Gospel with others. This shared vocation will find fulfillment through personal witness, by the circulation of literature, and by contributing of our means towards the work and objects of this Order.

Will you attempt to carry out the spirit of this Rule by the help of God?

CANDIDATES - **I will, God being my Helper.**

WARDEN - As your servant in Christ, and speaking in His Name, I beg you to find Him more intimately as is suggested by the words engraved on our emblem:

1. As Saviour (Jesus) which means bringer of Salvation and Healing.
2. As Light (Lux) because Light is the most potent healing agent in the world: and He is the Light of the World!
3. As King (Rex) because He reigns over us with the Divine Authority of Love and has given us a Kingdom; and because He has commanded us to ‘heal the sick. and say unto them, the Kingdom of God is come nigh unto you!’
(Luke 10:9)
4. As Leader (Dux) because He leads us into this field of action, and we seek to follow His leadership.
5. As Law (Lex) because in Him the Divine Law is fulfilled in us, and He is ‘the end of the law’ to everyone that believeth. We also believe that the ‘law’ of healing, the very dynamic principle of wholeness, is given to us in Christ and becomes effective through prayer and faith.

Let us join together in this Solemn Invocation:

CANDIDATES - O Jesus, be to me my Saviour and Healer. MY LIGHT, the very sun of righteousness, which rises with healing in His wings; MY KING, in whose Kingdom I shall work with joy; MY LEADER, in whose steps I gladly

follow; and MY LAW, even the Law of the Spirit of Life in Christ Jesus, which makes me free from the law of sin and death. keep me faithful in my renewed allegiance For thine is the Kingdom and the power and the glory, for ever and ever. Amen.

WARDEN - Do you desire to become an active member of this Order?

CANDIDATES - I do.

(CANDIDATES WILL KNEEL)

WARDEN - *(Laying his/her hand upon each in turn)*

I ADMIT YOU INTO THE ORDER OF ST. LUKE THE PHYSICIAN, this Fellowship of Faith and Prayer and Service. In the Name of the Father and of the Son and of the Holy Ghost.
Amen.

(The Warden anoints each one with the Holy Oil on the forehead and on the palm of each hand).

WARDEN - I anoint your head that He may direct your thinking.

I anoint your hands that He may control your actions, in the Name of the Father and of the Son and of the Holy Ghost.

WARDEN - Hear the words of St. John, the Beloved Disciple:

As for you, the anointing you received from him remains in you, and you do not need anyone to teach you. But as his anointing teaches you about all things and as that anointing is real, not counterfeit — just as it has taught you, remain in him.
(1 John 2: 27-28)

(Here the candidates will stand)

WARDEN - I present you with this card of membership to remind you of your obligations and the Rule of the Order.

(Here s/he invests them with the Cross of the Order)

WARDEN - I invest you with the cross of the Order, that you may more fully know Jesus as your Saviour and Healer; that His Light may flood your being and illuminate you; that His Kingdom may be securely established in your heart; that He may Lead you into your right field of action; and that the Law of the Spirit of Life in Christ Jesus may make you increasingly free from the Law of Sin and Death.

Wear this cross, and may it bring you a happy vocation in His service.

CANDIDATES - **AMEN.**

WARDEN - *(giving to each Candidate a copy of the Handbook)*

Take this manual of the Order as a token of your Induction today and a help in the practice of your vocation.

Let the principles of the Order sink into your deeper consciousness. This Service is but the beginning of a process of Spiritual Initiation which shall continue as you tread the path of Discipleship, and which shall not end until you have entered into the deeper mysteries of Christ's Way of Life.

Hear the words, once again of St. Luke (Chapter 10: 17-24)

BENEDICTION

DUTIES OF CHAPLAINS

Chaplain's can be Lay or Ordained. Such appointments shall be for life unless a member is in breach of the rules of membership.

Chapter may elect amongst its number a person who can act as secretary for the Chapter and assist with any duties as outlined in the Manual at present in respect of administration..

In certain areas where there are no ordained Chaplains, it shall be open to the Council to approve and appoint suitably qualified lay people to act as Chaplain either men or women.

A Chaplain shall be responsible for the enthusing of Members of the Order, and where no Chapter exists, to create the conditions in which a Chapter might be formed. .

Chaplains would be responsible for:

1. Distributing literature about the Order of St. Luke.
2. Explaining and discussing that literature with individuals, and with groups.
3. Making personal contact with possible candidates for the Order.
4. Ensuring candidates for membership of the Order fulfill the requirements

5. Assisting candidates to complete Nomination Forms, and sending to the Membership Secretary for the Council's approval.
6. When Council's approval has been given, making the local arrangements for the Induction and collecting the subscriptions to send to the Treasurer.
7. Introducing new members and candidates to the nearest Chapter, if any, or to other members in the locality.
8. Gathering members and candidates together to form a Chapter, for their mutual benefit and the extension of the work of Christian Healing.
9. Arranging groups for discussion which would include interested non-members.
10. Arranging Prayer Groups, Healing Services, House Meetings, etc., which may mean arranging suitably qualified people to speak at such meetings or to lead them.
11. Leading Bible Study or arranging a suitably qualified person to do so.
12. Sending reports of meetings, testimonies, etc., to the Editor of Healing Ways'.

13. Keeping in touch with all members in the area, particularly lone members, that is, members too distant from a Chapter to be able to share in Chapter activities.
14. Acting as spiritual leader of the Chapter.
15. Leading devotions at meetings.
16. Helping members to build up their faith.

Chaplains could be assisted by an appointed Chairman of the Chapter, to whom some of the above duties could be given.

SERVICE OF INDUCTION OF A CHAPLAIN
INTO THE ORDER

The congregation says the words in bold

WARDEN Let us pray.

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THE LORD'S PRAYER - "Our Father"

THE PRAYER OF THE ORDER - "Almighty God, who inspired Your servant St. Luke the Physician to set out in the Gospel the love and healing power of Your Son; make obvious in Your Church the same power and love to the healing of our bodies and our souls; Through Your Son Jesus Christ our Lord." **Amen.**

WARDEN - We are gathered together for the purpose of inducting our brother/sister as Chaplain in the Order of St. Luke the Physician. As Chaplain s/he will be responsible for the spiritual welfare of members. S/he represents the Warden and is responsible to the Warden.

(The Chaplain elect now stands before the Warden who addresses these questions to him/her.)

In your sacred vocation it is necessary to have a great love. We are told that the Master was filled with compassion for the multitudes. "Let this mind be in you which was also in Christ Jesus." May you have a loving concern for others, and a sincere desire to minister to them.

As a Chaplain of our Order, you should follow the example of the physician St. Luke, who freely gave of himself in untiring service. Jesus commanded His disciples to proclaim the good news of the Gospel and heal the sick. These things you shall do, remembering that he who would be great must become the servant of all.

My brother/sister, are you willing to accept the office of Chaplain of the Order of St. Luke the Physician?

CHAPLAIN ELECT - **I am**

WARDEN - Will you endeavour to so minister to its members that they will be knowledgeable in the things pertaining to the Healing Ministry?

CHAPLAIN ELECT - **I will, God being my helper.**

(The Chaplain elect now kneels before the Warden)

A blue stole (a symbol of office) may then be placed upon the shoulders of the candidate.

The Warden then lays his/her hand upon the head of the candidate saying:

WARDEN: The spirit of the Lord is upon you because He has anointed you to heal the broken hearted, to preach deliverance of the captives, and recovering of sight to the blind, to set at liberty those who are bruised, to proclaim the acceptable year of the Lord. (Luke 4: 18-19)

Receive the commission of Chaplain in our Order. Receive the power of the Holy Spirit for your office and ministry.

I anoint you afresh with oil that you may be dedicated to this ministry of Healing following the example of the Disciples and Apostles of the Lord. The Lord be with you in your going out and coming in, now and always. **Amen.**